

அம்பேத் **ந**ரும்  
**த**ம்யூனிசமும்



ஆர். பட்டாபிராமன்





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Marx's theory of historical materialism is a key concept in his philosophy. It states that the material conditions of society, such as the mode of production and the relations of production, determine the superstructure of society, including the political, legal, and ideological systems. This theory is central to understanding the development of human societies and the role of class struggle in history.

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To sum up, the Hindu social order is an order based on classes and not on individual. It is an order in which classes are graded one above the other. It is an order in which the status and functions of the classes are determined and fixed. The Hindu social order is a rigid order. No matter what changes take place in the relative position of an individual his social status as a member of the class he is born in relation to another person belonging to another class shall in no way be affected. The first shall never become the last. The last shall never become the first. ( vol 3 page 115)

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caste consciousness is not a class consciousness. It is only through struggle that caste consciousness would be displaced and class consciousness germinated.

He was absolutely right in saying that unless caste consciousness is wiped out, class consciousness would not germinate..a question of struggle against caste as a class. It is only through struggle that caste consciousness would be displaced and class consciousness germinated.

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## 2

1937 年，日本帝国主义发动了全面侵华战争，中国人民开始了艰苦卓绝的抗日战争。在这段历史中，无数英雄儿女为了民族独立和国家尊严，献出了宝贵的生命。他们的英勇事迹，永远铭刻在中国人民的心中。抗日战争的胜利，是中国人民在中国共产党领导下，经过长期艰苦斗争取得的。这一胜利，不仅洗刷了近代以来中国蒙受的屈辱，也标志着中国人民从此站起来了。这段历史告诉我们，只有团结一心，才能战胜强大的敌人。我们要铭记历史，珍爱和平，为实现中华民族伟大复兴的中国梦而努力奋斗。

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( 中国共产党 212 号文件 附件 37 )

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**I am myself a believer in Ahimsa. But I make a distinction between Ahimsa and Meekness. Meekness is weakness, and weakness which is voluntarily imposed upon itself is not a virtue.**

**I am a believer of Ahimsa but in the sense defined by your great saint Tukarama. Love and Kindness to all creatures and destruction of all evil doers. The second part of this definition is ofttern lost sight of.. To destroy all evil doers is the principal element in the doctrine of ahimsa. Without that Ahimsa is an empty shell, only beatitude. It ceases to be a positive duty. ( 17-3 Vol page 289)**

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On 15, 1929 the communists in the country were trying to capture the labour movement in the country...the main aim behind the strikes not to improve the economic condition of workers but to train them for revolution:

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He wrote that the communists did not pay attention to truth- untruth, just-unjust and did not even mind unleashing atrocities in pushing their aim of establishing a state like Soviet Russia. He said these methods were not acceptable to him because not only did they come in the way of progress of the country but they would also push it backward.

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...moral infirmities of Communist methods ...

...

Society is composed of classes. It may be an exaggeration to assert the theory of class conflict, but the existence of definite classes in a society is a fact. Their basis may differ. They may be economic, or intellectual or social, but an individual in a society is always a member of a class. This is universal fact and early Hindu society could not have been exception... we have only to determine what was the class that first made itself into a caste, for class and caste, so to say are next door neighbours, and it is only a span that separates the two. A caste is an enclosed caste

...

The Future Results of British Rule in India 1853 ... the most decisive impediment to India's progress and power ...

Marx realized later that he had exaggerated the possible impact of the spread of Railways, on the traditional relations





1932年4月，政府颁布了《工厂法》，规定工厂主必须遵守最低工资、最高工时、休息日和童工限制等规定。这是印度历史上第一部旨在保护工人利益的立法。

然而，政府对这些法案的执行并不认真。The Govt is far more interested in the mainly artificial and ultimately reactionary 'depressed classes' movement and in giving them a separate electorate 而不是在改善工人的实际状况。

1935年，政府颁布了《印度宪法》，规定印度人享有选举权。1936年，政府颁布了《印度宪法（修正案）》，规定印度人享有罢工的自由。然而，政府对这些法案的执行并不认真。1938年，政府颁布了《印度宪法（修正案）》，规定印度人享有罢工的自由。然而，政府对这些法案的执行并不认真。1938年，政府颁布了《印度宪法（修正案）》，规定印度人享有罢工的自由。然而，政府对这些法案的执行并不认真。

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1945-1953 Beware of Communists

The Communist Party was originally in the hands of some Brahmin boys. They have been trying to win over the Maratha and SCs. But they made no headway why? Because they are mostly bunch of Brahmin boys. The Russian made a great mistake to entrust the Communist movement in India to them. Either the Russians did not want Communism in India- they wanted only drummer boys- or they did not understand.

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creed, a quasi religion and a social stigma which has become a social and religious disability.

It should be understood that from the stand point of communism this question of untouchability is purely an economical problem. Whether this class of people are admitted in temples or streets is not a question connected with our fight for swaraj. With the advent of Swaraj these social and religious disabilities will fall off themselves.

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Communists have neither caste nor creed nor religion. As Hindus, Mohammedans or Christians they may have private views about them. The question of untouchability is essentially associated with economic dependence of the vast masses of these Indians. No sooner their economic dependence is solved, the social stigma of untouchability is bound to disappear ( vol 2 Documents of history of CPI page 651)

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A member of the party is any person who recognizes the programme of the Communist International, the Draft platform of CP and who works in one of the party organizations, obeys the decision of the party and the Communist International and regularly pays membership dues

3

Reformist separatist leader who kept untouchables away from the general democratic movement and to foster illusion that the lot of untouchables could be improved by reliance on imperialism (page 15-16)

1952

The economically most exploited and socially most oppressed Scheduled caste masses urge for economic betterment and social equality have been given a distorted and disruptive form by their pro imperialist and opportunist leader, Dr Ambedkar who has organized them on a communal, anti caste Hindu basis in the SCF.

The party must sharply expose the policies of Ambedkar and wean the SCF masses away from his influence by boldly championing the democratic demands of the SC masses, by fighting caste Hindu oppression against them and by drawing them into mass organizations

3 1944

They were not only the only political party to represent the SCs in the Constituent Assembly, but also the only party to have a SC leader in the cabinet. This was a significant step towards the political empowerment of the SCs. However, the Congress leadership was not fully committed to the welfare of the SCs. They were often sidelined in decision-making and their demands were not always met. This led to a growing disillusion among the SCs towards the Congress party.

In 1951, the Congress government decided to separate the SCs from the Left. This move was aimed at weakening the political influence of the SCs and the Left. Ambedkar's move to detach SC from the Left was a significant step towards the political empowerment of the SCs. However, the Congress leadership was not fully committed to the welfare of the SCs. This led to a growing disillusion among the SCs towards the Congress party.

Kept the SCs out of the national movement by exploiting their just grievances against Congress, they developed separatist tendencies among them, prevented their radicalization and helped, along with the communal Muslim league leaders, the astute British imperialists in playing their diabolical game of divide and rule. They advanced neither the cause of India's political emancipation nor economic and social progress .

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Ambedkar did not believe in the annihilation of moneyed classes, but he wanted a radical change in their attitude towards human affairs...wanted to curb their unlimited sense of property and possession.

According to him, the problem of Socialism in India was more social than economic

17 1937 1927 10



I too agree, that after abolishing landlordism, the state must be the owner of the land and not the proprietor or the peasant. The natural consequence of the abolition of landlordism must be collective farming or cooperative farming. But we are too much individualists..the whole outlook of our peasants must be changed, then only we would be able to reap the fruits of our revolutionary attempt to throw off the yoke of landlords ( kuber page 255)

..... I prefer soviet system-collectivisation- according me it is the best- .....

..... 18 1953.....

If we were a communist country- I have no doubt that we shall very soon become one or our economic life, industrial life or agri life, taken charge of the Govt- it would matter very little, how much we save and how much we do not save. But so long as we have not got a communist regime which takes complete responsibility for the welfare of the people and their education it is very necessary that our taxing system should be such that it should leave sufficient for the purpose of creating capital

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uplift. The third was Buddha who gave him mental and metaphysical satisfaction and showed the way leading to the emancipation of the untouchables, by resorting to the path of mass conversion. ( W N kuber Ambedkar Publication Division)

There is nothing fixed, nothing eternal, nothing sanatan: that everything is changing, that change is the law of life for individuals as well as for society ( Annihilation of caste BRA)

In an ideal society, there should be many interests consciously communicated and shared. there should be social endosmis" ( Ranade, gandhi and Jinnah)

Ambedkar formed the Samata Sainik Dal ( social Equality Army). Its aim was to dislodge all those values which conserved and fostered anti- human elements in the name of traditional and cultural heritage. After the assassination of gandhiji in 1948, the Dal was banned. Ambedkar was against disbanding the Dal and remarked that to disband it was an act of cowardice.( kuber page 33)

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Ambedkar described Gandhiji's all out open rebellion as both ( quit India) irresponsible and insane and a bankruptcy of statesmanship. The Congress papers in criticism stated that Ambedkar justified the British policy as a return gift for the Labour membership of the Viceroy's Executive Council. Gandhiji started a 21 day fast on Feb 10 1943. M S aney, H P Modi, N R sarkar of the Executive council resigned, but Ambedkar and J P Srivatsava remained unmoved ( kuber page 58)

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1. Majority rule is untenable in theory and unjustifiable in practice
2. Hindus could not claim absolute majority of representation on the basis of their numbers 3. the relative majority rep to the Hindus should not be so large as to enable them to establish their rule
3. a combination of major minorities should not have such rep as to enable them secure an absolute majority



Ambedkar said that if this was to happen the More was ruining the masses..PWP according to him a communal party dominated by Marathas ( page 77 kuber).

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No support to Independents

No alliance with Hindu mahasabha or the RSS

Working alliances with BC organisations

No alliance with CPI

No belief with Totalitarian parties

No multiplicity of Parties- ideal was two party democracy

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Religion is a social institution. It is a system of beliefs and practices that are shared by a community. It is a way of life that is based on a set of values and principles. It is a force that shapes the culture and society of a nation. It is a source of strength and inspiration for its followers. It is a part of the human experience that has existed since the beginning of time.

The Religion which discriminates between two followers is partial and the religion which treats crores of its adherents worse than dogs and criminals and inflicts upon them insufferable disabilities is no religion at all"

Religion is a social institution. It is a system of beliefs and practices that are shared by a community. It is a way of life that is based on a set of values and principles. It is a force that shapes the culture and society of a nation. It is a source of strength and inspiration for its followers. It is a part of the human experience that has existed since the beginning of time.

1. Religion in the sense of morality, must therefore remain the governing principle in every society.
2. Religion,if it is to function, must be in accord with reason which is merely another name for science
3. Its moral code must recognise the fundamental tenets of liberty, equality and fraternity. Unless a religion recognises these three fundamental principles of social life, religion will be doomed.
4. Religion must not sacntify or ennoble poverty.

Religion is a social institution. It is a system of beliefs and practices that are shared by a community. It is a way of life that is based on a set of values and principles. It is a force that shapes the culture and society of a nation. It is a source of strength and inspiration for its followers. It is a part of the human experience that has existed since the beginning of time.

What is called religion by Hindus is nothing but a multitude of commands and prohibitions. It is a system of rules and regulations that are imposed upon the people. It is a way of life that is based on a set of values and principles. It is a force that shapes the culture and society of a nation. It is a source of strength and inspiration for its followers. It is a part of the human experience that has existed since the beginning of time.

It has deprived moral life of freedom









.....

He said that the constituents in a federal state should not be on linguistic principles. The danger lies in creating linguistic provinces with the language of each province as its official language. Ambedkar stated to allow this is to allow the provinces to become independent nations. He favoured one language, many states formula ( page 126-27 kuber)

.....

According to him, linguism in the country was only another name for communalism. Those who are going to rule are not Marathas by speech , but Marathas by caste- the minorities especially- kuber 132

..... India shall be a secular, federal, socialist union of states".

.....

If these Directive Principles are not socialistic in their direction and in their content, I fail to understand what more socialism can be. These socialistic principles are already embodied in our constitution"

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1. <http://www.vinavu.com>
2. <http://www.badrisheshadri.in>
3. <http://maattru.com>
4. <http://www.kaniyam.com>
5. <http://blog.ravidreams.net>

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